

CHRISTIAN HERALD.

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[No. 13.]

THE two following narratives are from the *Evangelical Magazine*, a monthly publication edited in London. Our pages have already been enriched with several extracts from that excellent work; and we intend occasionally to make similar selections from it, not only on account of the great merit of its productions, and their suitableness to the religious principles and taste of most of our readers, but also, because it is not republished in this country, as some other European Magazines are, and its matter is therefore new to most of those who take our paper.

MRS. ELLIS,

Of Rockbrook, Kilkenny.

MRS. ELLIS was the daughter of Mr. Geale, a respectable gentleman, near the Kilkenny Colliery. Receiving a fashionable education, she early imbibed a taste for those pursuits which frequently prove the destruction of their deluded votaries; and, as she increased in years, her passion for worldly pleasures increased. Though professedly of the Church of England, she had not even the form of godliness.

Caressed by a numerous acquaintance, Miss G— continued a lover of pleasure more than a lover of God, in danger of everlasting ruin; yet insensible of her state, till some time after her marriage with Henry Ellis, Esq. of Rockbrook, in the county of Kilkenny; when He, who worketh all things after the counsel of his own will, determined to bring her to the knowledge of himself. Her reflective mind, aided by her solitary situation, led her to think upon the most important subjects, to which she was more induced by a gracious Providence leading her to hear a Gospel minister, who occasionally preached in the neighbourhood. His earnest, energetic manner, and the subjects he treated, so dissimilar from what she had heard in the neighbouring churches, excited her most serious attention. The word soon took full possession of her heart. An entire change ensued;—her understanding was engaged in a new subject;—her will bent to new pursuits;—her affections flowed in a new channel;—and she found herself in a new world.

From this time she made a conscience of staying at home, in order to do good to all within her influence, except when

duty called her abroad. The poor and indigent were the objects of her particular attention; and never had she so much enjoyment in temporal things, as when they enabled her to contribute to the happiness of the needy. She was remarkably neat and plain in her dress; and when rallied upon it by her gay acquaintances, her reply was, "How many thousands of my fellow-creatures are naked, and suffering hunger, while unworthy I am so well clothed and fed!" Indeed, like Dorcas, her delight was in preparing clothing for the naked, and food for the hungry. Her zeal in the service of God, and attendance upon all the means of grace, was lively and fervent; so that she greatly kept up the hands of whoever ministered the word; and was instrumental in drawing forth all the energy of his soul for the good of the people. The holy Scriptures were her daily food; she particularly dwelt upon the *promises*, which, with holy confidence, she was enabled to make her own.

Her own experience now proved, that "Wisdom's ways are ways of pleasantness." She found the Saviour's yoke easy, and could not be satisfied with the enjoyment of those blessings herself, without endeavouring to make others partakers of the same. She saw the awful state of those who were far from God, and endeavoured to be instrumental in bringing them nigh, by directing them to Him, whose blood cleanseth from all sin. As she was zealous in bearing testimony for the truth as it is in Jesus, so her gracious Master made her word a blessing to several persons, among whom were two Roman Catholic women, who, through her instrumentality, are now adorning the doctrine of God our Saviour. In the summer of 1812, she was ordered by her physician to Mallow, in the county of Cork, for the benefit of her declining health. While here, she became acquainted with a gentleman of great respectability, whose precarious state of health excited in her an earnest desire to speak to him of eternal things. After some fruitless endeavours (as he seemed much averse to any intimacy with her, and the young lady who accompanied her, on account of their being Methodistically inclined,) she at last succeeded in gaining his good opinion, and permission to speak to him freely of an eternal world; and so wonderfully did the Lord bless her humble attempts, that he returned home altogether a changed man.

The death of this excellent woman was brought on by a consumption, under which she laboured above sixteen months. When an eminent physician had maturely consi-

dered her case, she asked him what his opinion of her was. He hesitated for some time; on which she mildly pressed him for an answer; when he frankly told her, he could not flatter her with any hopes of recovery. She thanked him for his candour, and with cheerfulness added, "I am not afraid of death, whenever God is pleased to call me home." During her illness she often expressed deep regret at not being more alive to God continually, and more zealous than she felt her soul to be, lamenting her unprofitableness; yet she had a fixed confidence in the fullness and richness of the salvation of Jesus Christ. One day, when Mr. Ellis, seeing her in pain, spoke to her of the state of her mind, with some degree of anxiety, she replied to him, "My dear, you speak to me as if you feared my soul was not happy in God; but *I am very happy*, and have been so a long time past." She bore her long and painful illness with uncommon patience, and was blessed with the full enjoyment of her intellectual powers to the last. A few days before her death, she said, "This body will soon hunger and thirst no more, nor be sensible of pain: it will have the bread of eternal life to feed on, and rest in the arms of Jesus Christ for ever."

On Good Friday, when asked what day it was, she said, "This is the day on which my Saviour suffered on the cross for me, and washed me from my sins in his own blood; and I shall soon be with him." On Saturday, the day before her departure, she said to those attending her, "Girls, hold out a little longer, it will soon be over;" and when in great pain, a groan escaped her, she cried, "Oh, shame on me! how unlike a Christian!" On this day she told the friend of her bosom, Miss H—, that she had a very clear and sweet view of her acceptance with God. When she had almost lost her speech, she was asked if she then found the Lord Jesus precious to her soul; she exclaimed, with a strong voice, "O yes!" After this she spoke no more, but calmly resigned her breath, about three o'clock on the morning of the Resurrection, the 18th of April, 1813, aged 34 years; lamented, because beloved, by all who knew her; but by none so much as by the inmates of her own family, before whom her meekness, piety, and sanctity of manners, shone with peculiar lustre.

Dublin.

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MRS. TALBOT.

THE Memoir of the Rev. William Talbot, in your Magazine for October, 1815, gave me, and no doubt many thousands, an extraordinary pleasure.

Mrs. TALBOT I knew well; and many names mentioned in the Memoir I recollect with peculiar interest. I assisted Mr. Cadogan at Reading and Chelsea for some years; lived in his house at Reading, with him and Mrs. Cadogan; and saw much of Mrs. Talbot. I thought, therefore, that the following short account of Mrs. T— would gratify many of your readers. I had the account from my most beloved friend, the late Rev. John Eyre; and some persons mentioned in it, are now living at Reading.

When Mrs. T— was returned to Reading, after Mr. Talbot's death, and finding her circumstances so narrow, that she could not retain even one servant, nor knew how to live herself, she called one maid (now Mrs. Bayley, or Baylis,) into her room, and told her they must part, since she knew not how to live herself.—“No;” replied the beloved maid, “I will never leave you; nor shall you want a servant, or any thing else while I live. I will maintain you with my own hands, and wait on you while you live.” When they were both recovered from a profusion of tears, Mrs. Talbot desired the maid to send Joseph, the man-servant, to her; to whom she rehearsed nearly the same words, telling him they must part, for the reason assigned to the maid. Joseph, with eyes full of tears, replied,—“No, Madam, I will never leave you; nor shall you want a servant while I live; nor shall you want while I can labour. I can maintain you well enough and myself by my labour.” When this trying scene was sometime ended, Mrs. Talbot called the other servant, and told her the reasons why she must discharge her. With her answer I will not trouble the reader.

Mr. Cadogan hearing of Joseph's and the good maid's conduct towards Mrs. T—, promoted him to the clerk's place soon after this, it being vacant. I believe it might be about 20*l.* per annum. A matrimonial connexion soon took place between Joseph and this excellent young woman; and from it sprang a fine boy, whom the writer knew well when a child, and who is now a clergyman, and serves two churches, or did serve them some years ago, near Oxford. A relation of Mrs. Talbot, hearing of her embarrassed circumstances, and being a person of ample fortune, settled a very handsome annuity on her for life. Joseph Baylis and his wife lived with her the remaining part of her life; and he became, I believe, parish clerk as well as the former; by which a very decent income was settled on a most worthy man.

Mrs. T— sent daily from her table, and, I believe, in ge-

neral, before she helped herself, to the sick and poor, plates of meat, from two to perhaps six or eight at times. This was done with so much meekness, and so free from all ostentation, that the writer, who often ate her bread, has been overwhelmed with her spirit and her bounty.

Mr. Cadogan and Mrs. T— seemed to strive who should do most for the poor of the flock; and let me indulge my soul in saying, that their love and kindness were directed to Christ's sheep, whether called churchmen or dissenters. The dissenters frequented his Church on his lecture evenings; and he and Mrs. Talbot lived in Christian union with them. Mr. Meech and his excellent lady were among Mr. C—'s most intimate friends. Oh, how Mr. Cadogan, Mrs. Talbot, and Mr. Meech, would have hailed the Bible Society and the Missionary Societies, had they lived to have seen these, and to have read of what God is doing by them in the world!—They would have rejoiced to have seen how these Societies have drawn pious churchmen and dissenters close together; and proved that they have one cause at heart; and one Master, Jesus. They would have sent "Velvet Cushion," and its Answers, into darkness, as tending to divide them whom Jesus Christ hath united in one family, and in whom he reigns.

I am, Sir, your affectionate friend in Christ,
A PRESBYTER OF THE CHURCH OF ENGLAND.
St. Edmundsbury.

JUVENILE DEPARTMENT.

From the Sunday School Repository.

"A circumstance lately occurred in this school, which, as you have frequently requested me to communicate such anecdotes, I am induced to mention. It was very gratifying to Mr. C— and me, as we have always endeavoured to impress on the minds of the children, that acts of love and tenderness are duties all owe to each other, and that our Lord's impressive exhortations to charity applied not merely to such as have money to bestow, but to all who can even give a cup of cold water to his fellow creature in distress.

"A little orphan boy, who had been a considerable time at the Free School, was some time ago thrown destitute on the charity of the town, by the inhumanity of his aunt, who turned him out of doors to seek a friendlier shelter, which he found for several nights with some of his little companions, who took him home with them, till his board was taken from

a decent woman with whom he now resides. From the peculiar circumstance of his case, however, a lively interest was excited in his favour among his little school-fellows; and at the commencement of winter, Mr. C— and I were surprised to hear them propose to raise what they termed a subscription, to buy poor little Edward a pair of shoes; money, however, few of them had; but many of them had tickets acquired by good conduct, one hundred of which entitled them to one shilling at Christmas, and on making their wishes known to us, we readily consented to advance the money for them, to devote to so laudable a purpose. We further told them, that if any boy were disposed to labour in so good a cause, he should receive extra tickets in proportion to his diligence in learning extra tasks. Accordingly a number of them forsook their accustomed sports (no small sacrifice,) to commit to memory portions of the Scripture, and in the course of sixteen or seventeen days, nearly six hundred tickets were raised, with the amount of which they purchased the shoes, and joyfully presented them to their little favourite. This matter was entirely at their own suggestion; one little boy pleaded the orphan's cause among the rest with much simplicity, and several who were also orphans, as ready as he, subscribed the fruits of their diligence, to the amount of three pence or four pence, with the utmost alacrity and good will."

A lady who was employing herself in the benevolent work of collecting subscriptions for the Stroud Bible Association, called at a cottage where a family resided, some of the children of which attended a Sunday School. In the course of conversation with this family, it appeared that the father of the family was in the habit of profane swearing, and that one of the daughters who attended a Sunday School, reproved her father for swearing, in the following manner, sobbing as she spoke, "Father, don't swear, for if the lady who takes care of the Sunday School, should know that you use such words, I am afraid she would turn me out of the School; and do come and hear the minister, for if you hear him, I don't think you would swear any more."

In a mountainous district in Ireland, a family had been visited with sickness. In their solitude, there was as little help from the world, as intercourse with it. The father died,

and the mother was soon afterwards on her death bed. As she felt the hand of death upon her, she was much distressed for her five children, almost infants, whom she was about to leave friendless and without support. Her eldest boy seeing her grief, brought the Bible which he had been taught to read in a Sunday School, and pointing out the promise of God to be a Father to the fatherless, soothed the last hours of his dying mother. The lad was found thus engaged by a charitable person who traversed the district, and by whose exertions, provision was made for the family.



MORAVIAN MISSIONS.

FOR the following brief account of the attempts made by the United Brethren to introduce the Gospel among the *Calmucs* in Astracan, (on the River Wolga,) we are indebted to the civility of the Rev. Charles G. Reichel, Moravian Bishop at Bethlehem, (Pennsylvania.)

THE United Brethren, from the earliest times of the revival of their Church, have been desirous to become, under Providence, the means of propagating the truths of the Gospel among the heathen nations in the interior of Asia, and an attempt was made by three of them in the year 1742. Political disturbances prevented them at that time from pursuing their object; and after suffering imprisonment and various other inconveniences at Moscow, they were obliged to return to Germany in 1747. An opportunity having been subsequently afforded the Brethren of vindicating their intentions and conduct to the Russian government, an Imperial *Ukase* was passed in February, 1764, permitting them to settle in the empire, and protecting them in the free exercise of the discipline of their Church. Thus encouraged, and with a view to their grand object, the commencement of a colony was made, in August, 1765, at Sarepta, in the Kingdom of Astracan, which has since, notwithstanding numerous dangers and difficulties, become a flourishing settlement, by the accession of fresh members from Germany, and internal increase. The vicinity of various *Calmuc* hordes, afforded opportunities of becoming acquainted with their language, and translating into it a considerable part of the New Testament; and the children of these *Nomadic* people have been frequently intrusted to the education of the *Brethren*, during their occasional visits in the neighbourhood of Sarepta; but their habits of living, and the craftiness of their priests, frustrated every attempt which has been made to

introduce the Gospel among them. No opportunity has, however, been neglected to renew these endeavours, and we learn by the latest arrivals from Germany, that the Brethren, John Goltfried Schill, and Christian Huebner; after having acquired a competent knowledge of the language from Brother Neitz, who formerly resided among the Calmucs, had joyfully accepted a commission to endeavour to make known the way of salvation to the Torgut horde, and to distribute among them portions of the New Testament which have been printed in the Calmuc language by the British and Foreign Bible Society. They were dispatched by the elders of the congregation in Sarepta, with the prayers and blessing of their Brethren, on the 30th of May, 1815, and arrived in safety, accompanied by Brother Loos, at the encampment of the Torgut horde. On the 22d of June, they were presented to the Chan, who received them in the most friendly manner, and himself appointed them an instructor in the language, who had formerly been Chan of a smaller horde of Calmucs. The numerous disappointments which we have experienced in this quarter, and the serious and singular difficulties with which the undertaking is attended, will, we doubt not, be motives to our Christian friends and brethren to give us the support of their good wishes and prayers.



BRISTOL MISSIONARY SOCIETY, (ENGLAND.)

THE following is the speech delivered by Major General Prole, (in the service of the Honourable East-India Company at Bengal,) who most ably filled the chair, at a late meeting of the Society.

"After a military service of forty years, including an actual residence of thirty-six years in India, I can truly say, that the people of the East are in a deplorable state of darkness, with respect to religion. They do indeed profess to believe in a Supreme God, but their popular deities resemble those of Greece and Rome; as Cowper says, "Gods such as guilt makes welcome." If our forefathers, under the dominion of the Druids, and their cruel superstitions, were to be pitied, so are the Hindoos under their Bramins, and the dominion of the power of darkness; by which I would express not only literal devils, but the power of ignorance, superstition, prejudice, and sin, which is the blackest of darkness. I have twice passed the Temple of Jugernaut, marching with troops, and both times we were halted to afford an opportunity for the Hindoos to worship the idol. I beheld the avenues of the Temple strewed with skulls and human bones, and heard one of our own young surgeons exclaim in professional enthusiasm, "O what a glorious study is here!" I have been a witness of the enthusiasm with which the Hindoos expose themselves to probable martyrdom, by crowding with fanatical violence, to only ordinary worship of the idol. At the first time of our passing, one man was trampled to death, and others were dangerously bruised. On

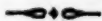
the return of the troops, several more were much hurt, for there were eight battallions of Sepoys; I observed that the Bramins who inhabited the Temple were in general fat and sleek, and seemed to be despotic lords of the town and its population. The contrast between the former and the latter was extreme; the people and their houses presented the deplorable spectacle of famine, disease, filth, and cruel oppression. I well remember, that I felt horror in marching through the streets, not only from the above general appearance of misery, but from the howlings and screamings of the women, who came, wringing their hands, to the doors of their houses, and fell on their knees to the British officers as they passed. The immediate cause I do not certainly know, for there was no halt at that time, nor any notice taken; but I apprehend that they implored protection from the cruel tyranny of their masters. Many of the Hindoos, who are British subjects, are not afraid to speak their sentiments in confidence respecting the character of the Bramins. I recollect that a shopkeeper in the bazar of the battalion of which I had the temporary command, in the campaigns of Marquis Cornwallis, requested me to furnish him with a written passport and credentials, as he intended to embark from Madras, and not to return to Bengal by land. I inquired the cause of a resolution so uncommon to a Hindoo, and he told me frankly, that if he were to pass by the Temple of Juggernaut, the rapacity of the Bramins would strip him of all that he had saved in the course of the war by his industry; at the same time he spoke of them as remorseless plunderers. The countenance of the Bramins of Juggernaut, had, in general, a fierceness and wildness of expression, which reminded me of maniacs, and even demoniacs; yet it was mixed with an intelligence in the eyes, which seemed to announce "the depths of Satan." I have also seen on other occasions, the Braminical Priest (like the Priestess of the Delphic Oracle,) apparently possessed by his demon in a manner incredible, and inconceivable, without ocular demonstration. I have seen their temple ornamented (if I may so speak,) with all the orders of infernal architecture, displaying all the sins of the cities of the plain in human figures, and exhibiting evil spirits under the significant emblems of serpents, toads, alligators, and other destructive or abominable reptiles! Such are the Gods of these deluded people; and they are precisely such as St. Paul describes them in the first chapter to the Romans, viz. "vile affections, four-footed-beasts, and creeping things." Their morality, generally speaking, and with few exceptions, is such as may be expected to flow from sources so impure, and such as the Apostle describes in the conclusion of the chapter. They are in a degree peculiar to heathen countries, liars and thieves. Perjury is so common as scarcely to be thought a crime; I have heard a Bramin say, "it is God who commits all the sin that men commit, for men cannot help it, if they are ordained to it." It is very common with the natives of India to poison each other. I once saw a mother take her infant from her bosom, and dash it down upon the stones. It is true, that she was in a crowd and much pressed, and the child teased her by screaming. She was riding on a poney on a line of march, and the Provost guard was behind, driving on the baggage. Fearful of being overtaken, and perhaps beat, and enraged at the cries of the child, she cast it down on the rocky ground. As they make but little scruple to murder each other, so they commit suicide with astonishing firmness, and apparent indifference, sometimes by poison, by sword, or by drowning; and this is exclusive of religious suicides, such as burning and burying themselves alive. Another source of misery to the superstitious Asiatics, is their unbounded belief in, and pretended practice of, magic. If a man or woman is taken ill, and does not know exactly to what cause to ascribe the illness, they generally impute it to witchcraft. They then look about for the author; that is to say, they consider who hates them, or whom they hate, and then they take it for granted that that person is the witch. The consequence is, either open accusation and persecution, or secret revenge; they generally prefer the incantations of

their pretended magicians, to the skill and medicines of European surgeons, in cases of sickness; and I have known instances of death in consequence of this infatuation. A Hindoo Sepoy once said to me, "Sir, you Europeans are much nearer to God than we Hindoos." Another Sepoy said, "Sir, my religion is, I think, the worst in the world, for we are so bound and shackled by prohibitions and external ceremonies, that life becomes a burden." Surely they who bring a certain remedy for all these evils, are true philanthropists; and as nothing less than 'the love of God in Christ' can inspire such benevolence, there can be no doubt of the divine approbation of Missionary labours in the great day of the Lord Jesus. In fine, we can truly appreciate the importance and necessity of missionary labours, only by considering, that all the best natural qualities of man, cannot save the soul from perdition; for this momentous end, faith in the Lord Jesus Christ, working by love to God and man, is indispensably necessary. Those who believe this (as I decidedly do,) will be the sincere friends to the Missionary cause."

Colonel SANDY'S Speech, on seconding the seventh resolution:—

"I have the honour, Mr. Chairman, to second the resolution moved by the Rev. Gent. (Mr. Boak,) and when in this celebrated city of the Christian world, I behold in that chair my fellow companion in arms, in the three establishments of British India, himself during a period of forty, and myself of twenty-six years of military service, my heart overflows with gratitude to the Father of lights, from whom cometh every good and perfect gift, for preserving us to the present day. But when I contemplate that sovereign grace and mercy, which did not cut us off in the long career of our infidelity; and which now marshals us with this Christian host to fight against the prince of darkness in heathen lands, we are constrained to exclaim with holy joy and fervent love, in the language of the Apostle Peter, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." I solicit pardon of this most respectable assembly, for this effusion of individual feeling and affection, naturally inspired, seeing my Christian friend and unwearied guide in the chair, after a separation of fourteen years, and myself honoured as a stranger in passing by, to witness what my eyes now behold, met for the purpose of conveying to the scenes of our youth and prime of manhood the everlasting Gospel through Missionary exertions. The Resolution under consideration, purports the pleasure of this meeting with regard to the establishment of Missionary stations in different parts of the world. As Missionary interests multiply, so this will afford the best information for fixing other stations; perhaps among these, Cochin China should not be forgotten, as affording a focus, from whence the bright beams of the Sun of Righteousness may extend over the Malayan Archipelago, and even into the vast empire of China, upon which it borders. I mention this, because it was the subject of one of my last conversations with Dr. Buchanan. The Missionary Register of the various Societies of late years draws aside the veil cast over the character of the natives of India, by those who deem every religion alike, and show us what man is, unaided by Him, who came to be the light of the world. I would here add my testimony to that of my friend, the General in the chair, corroborating from my own personal experience, the greater part of his statements, and adding thereto the following fact, which now stands upon the records of general courts martial in Bengal. Under the administration of Marquis Cornwallis, I was Deputy Judge Advocate General; and about the year 1789, upon an examination of a principal witness, the prisoner objected to the evidence, upon the ground of his being the servant of a Brama, or Priest, and he produced an extract from the sacred book, the Shastre, from whence it appeared, that the servant was peremptorily commanded to swear false under pain of losing his cast, provided that by speaking truth the life or property of his master was at stake, or even that of his cow or calf, with various other absurdities unnecessary to detail to this meeting. Assuredly, such testimonies as these will afford a suf-

Scient reply to the admirers of Juggernaut, or the temple of Moloch, with regard to the moral character of the Hindoos, and vindicate the memory of our revered relative Buchanan from the attack of Infidels; the object of the Braminical priesthood, the Jesuits, and the Inquisition, is to shackle reason. For instance, it is a standing injunction, I have been told, of the Jesuits in America, not to admit of any communication between their negroes and people, and the English or American negroes, who have heard the Bible read, because they are reasoning men, or men of reason. Now we know, my Christian brethren, that the sweet Psalmist of Israel says, "the entrance of thy word giveth light, it giveth understanding to the simple;" the Jesuits, therefore, with all their learning, would enslave the minds of the people. You, Reverend Sirs, with the Bible in your hands, and the Gospel of Peace in your hearts, are going to break the infernal fetters of Moloch, and to obey your Heavenly Master's will, by setting the prisoners free. Come, then, ye Reverend and revered ministers of all denominations, who are strong in the Lord and the power of his might! the enemy is rallying for a last stand; the banners of Immanuel are unfurled, we are beating up for recruits for the multiplied missionary stations; the requisite bounty money will flow abundantly from all ranks and degrees in this wealthy and liberal city, and United Kingdom, and you will march on to honour and glory. For the encouragement of those who are hesitating, I am reminded of an observation made to me in 1803, at Serampore, in Bengal, by Dr. Marchman. When I left Bristol, said he, with my wife and family for this place, I thought myself going into banishment for ever. And now, when I behold what the Lord hath wrought in a short time here, exclaimed that holy man of God, I should consider it to be a banishment, under any circumstances, to return to England. What a glorious cause, my Christian brethren, has assembled us this day! Let us not only give our money, but also our prayers, that the Lord our God may cause his face to shine upon us, and that his way may be known upon earth, and his saving health among all nations. Is it possible to avoid discerning, in the signs of the times, the near approach of the Redeemer's kingdom? Look at the triplicate convention of Sovereigns at St. Petersburg, signed on the day of the Holy Incarnation, wherein they acknowledge, that 'to Him alone all power belongs, because in him alone are found all the treasures of love, science, and infinite wisdom—that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life.' I will now trespass upon your time no longer, than to use the prophetic language of the Psalmist upon this occasion, and say, 'All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord.'—138 Ps.



REVIVALS OF RELIGION.

*Extract of a Letter from a gentleman in Rhode-Island,
to his friend in this city.*

Providence, May 24, 1816.

"I AGAIN hand you the pleasing intelligence of the progress of the reformation in this town, many more have become subjects of the mild reign of the "King of kings and Lord of lords," by embracing religion as pointed out in the Gospel. On the last sacramental Sunday, about sixty new members partook of the Lord's Supper: Rev. Mr. W—— had ten. You find by this, that God's arm is not shortened, that he cannot save; blessed be his great name, and let all who love and fear him, rejoice in his goodness and mercy towards the children of men. The glorious work of salvation is still going on among us, the same attention to the use of means prevails;—The preaching of the Gospel is fully attended, as well as conference and prayer meetings.

All Christians of every denomination seem to be much engaged in the cause of Christ, and no doubt are importunate at the throne of grace in behalf of a lost and perishing world. A reformation commenced in the village of Pawtucket, about 18 months since, and the good work has been going on all this time in a moderate, hopeful way. The Holy Spirit has been drawing sinners to God with silken cords, leading them slowly and progressively on towards the promised land, the heavenly Canaan. Mr. B—— has had added to his Church 93; several of the converts are of the most respectable class. An Episcopalian Church has been established there, and several new converts have been added lately. The Church will be built this summer.

"In the towns of Attleborough, Wrentham, Wellington, (near Taunton,) and Dighton, there have been great revivals; in the two latter towns, one observed to me, that they were nearly all religious. The work there began among the children that worked in the factories, and when first noticed, some boys were observed praying in the woods; the parents did not know what was the matter with their children; they at length found that they stood in need of the great Physician of souls, and sought and obtained spiritual health. A whole family were converted by reading a *Tract*—it is, I believe, called the *Swearer's Prayer*. Mr. J. R——, who I think you know, coming up with a teamster, found him abusing his oxen and swearing blasphemously, told him he was sent a messenger to him, and delivered this, and I believe another *Tract*; many months after, this man found out Mr. R——, and disclosed the above circumstance. I understand another *Tract* (in this town,) was the means of saving another sinner."

Extract of a Letter from a Student in the College in Middlebury, (Vt.) to his friend in this city, dated May 22, 1816.

"MY CHRISTIAN BRETHREN,

"The Lord, I verily believe, hath begun a work in this place: Christians who for some time past were immured in the busy circles of life, have come forward, and before a large concourse of people, humbly confessed their error, and by their conduct (for they are very zealous in exhorting sinners,) they give good evidence that the Spirit of the Lord is working upon their hearts. Conferences are literally crowded; last evening I attended one in the village, and the room was completely filled, and when there was an interval, you might hear the secret sigh ascending from the bosom of the saint and sinner. Several were very much agitated; Christians are awake and sinners tremble.

"As it respects the appearances in college, they are much better now than a few weeks since; our prayer meetings and conferences in college are very well attended; last Saturday evening there were, I may say, near 80 attended. I have conversed with some of the students about their souls' welfare; I have invited them to my room, and there led them to the throne of grace, entreating the Lord to have mercy on their souls. One of the students with whom I conversed attends at my room daily, and there we read the oracles of God, and supplicate his throne. May Heaven pour out upon this guilty place copiously of inestimable blessings. Christian fathers, pray for us. Christian brethren, I exhort and entreat *you*, yes, *you* who dwell in Philadelphia, to determine that you will give the Lord no rest, until he pour out his Spirit both upon this place and your own city. I rejoice at the prospect, but it is with fear and trembling. Should the Lord verify the hopes of Christians here, I will rejoice in the Lord and praise him for his goodness.

"By a letter from Foxborough, (Mass.) we learn that a work of grace has begun, and that 100 are the subjects. From Wrentham, (Mass.) information is received that from 80 to 90 have become hopefully pious. In Attleborough, converts 200; in Augusta, where Mr. Ayers preaches, 120 have hopefully experienced a saving change of heart. In Smithfield, Lenox, Pompey, Bloom-

field, Parmer, and Cazenovia, there are powerful revivals. In Rensselaer, Albany County, the work is considerable. In Reading, (Vt.) a powerful reformation has commenced, many of the first characters in that town, exhibit evidence of a saving change; *fourteen* were added to the Church the last communion. In Cornish, (N. H.) souls between 70 and 80 in number have found that "Wisdom's ways are pleasantness, and all her paths are peace." "Ocheegee Church (Geo.) more than 400 have been admitted to the communion since 1812, who exhibit evidence of being truly pious." The number of hopeful converts in Hadley, (Mass.) is about 159. In West Hampton 10 or 12 indulge hopes of having surrendered themselves into the hands of their ever compassionate Saviour. The last I heard respecting the revival in Troy, stated the number of converts at near 200, and that about 80 dated their serious impressions from the exhortations of a *little girl*, the daughter of Mr. T——, a tavern-keeper. The conference on Thursday evening, in this place, has been removed from a private house, on account of the numbers, to the Court-house.

[*Christian Remembrancer.*]

Eighth Report of the Philadelphia Bible Society. [Concluded from page 158.]

The managers, therefore, framed the outline of a Constitution; the principal provisions of which are, that membership shall be constituted and continued by the payment of six cents per month, payable monthly, quarterly, semi-annually or annually, at the discretion of the member; that the business of the association shall be conducted by an acting committee, consisting of a Secretary, Treasurer, and a suitable number of members according to the size and population of the district, to be elected annually by the members; that the acting committee shall, by personal solicitation and otherwise, increase the number of members, ascertain the state of the district, and the wants of the poor in regard to the Bible, inquire what individuals may be willing to purchase the same at its full value, or at a reduced price, or to receive the same gratuitously, take measures for furnishing the same in each of the above methods to the extent of their funds, and where they prove deficient to apply to the board of managers of the Philadelphia Bible Society for such assistance as they may require; that to save expense, the collection of the stated contributions of the members, shall be made by the acting committee according to prescribed arrangements; that if the monies collected by any association shall exceed the necessities of its districts, the surplus shall be paid over to the treasurer of this Society, to be applied to its general objects; that an annual meeting of the members shall be held on the first Wednesday in April, at which time the officers shall be elected, and a report be made by the acting committee of their proceedings during the past year, a copy of which is to be transmitted to the managers of the Philadelphia Bible Society immediately after the annual meeting of the association, in order that such useful information as it may contain may be published in their annual Report. Such is the outline of the plan of Bible Associations agreed to by the managers, and published in the month of January last, in the news-papers and its circulars, for the information of our fellow-citizens. A committee of the board was at the same time appointed, to assist in carrying the same into effect in the city of Philadelphia, the district of Southwark, the townships of the Northern Liberties, Moyamensing, Germantown, Penn, and Blockley, the village of Kensington, and the borough of Frankford, respectively; it being deemed expedient to confine the first efforts of the board to those places; and a confident hope being entertained that, if to such an extent successful, the spirit would soon be communicated to more distant parts.

Under the auspices of the above-mentioned committee of the board, some of whose members attended in every instance of the formation of an association, to address the respectable meeting convened for that purpose; four have

been established in the city, and five others in the Northern Liberties, Southwark, Spring Garden, (Penn Township,) Kensington, and Germantown, respectively. The other places above-mentioned, it has not been practicable as yet to visit. It is highly gratifying to the board to state, that notwithstanding the very short period that has elapsed since the organization of the above-mentioned auxiliaries to this Society, four of the number have made encouraging communications as to the success of their endeavours. The association in the northwest section of the city report, that the sub-committee, appointed to solicit subscriptions and donations, were generally well received by the inhabitants; and that the Bible was accepted with gratitude by those whom they found destitute of it. They had obtained, at the date of their Report, five hundred and ninety-eight subscribers, received two hundred and twenty-three dollars and one cent, and distributed one hundred and thirty-six Bibles.

The association in the southeast district of the city report, that from the shortness of the time that has elapsed since they entered upon their duties, their operations have been but partial, yet "so far successful as to encourage the hope, that the pleasing anticipations of the parent Society will, in due time, be realized." At the date of their Report, they had obtained three hundred and seventy-seven subscribers, collected three hundred dollars and ten cents, and distributed nine Bibles, the inhabitants in their district being generally supplied.

The association in the southwest district of the city report, that they have obtained four hundred and eighty-two annual, and twelve life, subscribers, collected three hundred and thirty-six dollars and four cents, and put upwards of one hundred Bibles in a course of distribution.

The association in Kensington, report, that they have obtained four hundred and seventy-three subscribers, and received some donations, that they have found forty families destitute of the Bible, and that they calculate, after supplying the wants of their district, on being able to pay three hundred dollars at the close of the year into the funds of the parent Institution. The managers have reason to believe, that the Bible Associations which have not made any formal communication of their progress, are pursuing the objects of their establishment under favourable prospects of success, and several have, on request, been already supplied with Bibles for distribution.

The managers are also informed, that a number of the younger ladies of our city have recently imitated the piety of their seniors in age, in the formation of a Juvenile Female Bible Society, auxiliary to the Female Bible Society. This laudable effort, it is hoped, will not only be instrumental of good to others, but endear to their own hearts the precious treasure of which, at a period of life too often spent in vanity and folly, they have become the voluntary distributors.

Another useful auxiliary has been the offspring of a commendable zeal in the people of colour of this city, who have formed a Bible Society, the hopes of which are in a good degree promising. They report, that although some difficulty occurred in the first instance in convincing their coloured brethren generally, of the necessity and utility of the measure, perseverance on the part of the few with whom it originated, under divine auspices, is now opening the most pleasing prospects to their view. Their members are upwards of one hundred and forty in number, of whom several are females: and their receipts have amounted to one hundred and four dollars, of which a part has been expended in the purchase of Bibles, and the remainder remains applicable to that object.

Connected with the measures just referred to, it is proper to mention, that through the agency of a committee, the managers have been enabled to be to some extent useful to a very valuable class of their fellow-citizens, whose employment is on the ocean, by supplying ships and vessels, both in the foreign and coasting trade, with Bibles. But the little done in this way served

but to show how much more could be effected by enlisting the feelings and exertions of seafaring men themselves in the good work. The managers, therefore, determined to attempt the formation of a Marine Bible Association of the port of Philadelphia, to consist of gentlemen who are of rank in the navy of the United States, or who have been, or now are, masters or mates of vessels, for the purpose of encouraging small stated contributions on the part of mariners, and the general circulation of the Scriptures amongst them. And to encourage them to the undertaking, the managers proposed, as they did also to the associations, to supply them with Bibles at prime cost, and to afford them such other assistance as might from time to time be requisite and practicable. The attempt, through the blessing of God, has succeeded. A very respectable Association has been formed, and placed under the direction of an intelligent and active board of managers, so as to give every prospect of success to this interesting experiment. Whilst the managers feel thankful to Almighty God for the excitement of the spirit which has been manifested, in behalf of these new plans of usefulness in our immediate vicinity, they trust that the partial good already achieved is but the harbinger of more important efforts, and still happier results, throughout our widely extended country. When the managers are assured that in a small portion of one of the four districts, into which the city has been divided, more than one hundred families were found destitute of the sacred oracles; when a constant current of application for Bibles so clearly shows the existence of a similar necessity in the interior; and when they have direct and positive proof of the most lamentable deficiency of supply in many parts, and especially in the western country, they find less reason for rejoicing in past success, than for anxiety in regard to the future.

In Europe, the amalgamation in many populous districts of Protestants and Catholics, in disseminating the word of life; the new avenues daily opening for its circulation in regions into which its glorious truths have never before penetrated; the unprecedented harmony of co-operation on the part of all orders from the prince to the peasant, and the concentration in its favour of a body of wealth, and talent, and influence, such as no one religious object has ever before experienced, are circumstances in which skepticism itself must see the hand of God.

The general pacification of the civilized world is one event, in the train of providential occurrences, that have in succession favoured the cause of the Bible; and the astonishing exhibition of three mighty monarchs, meeting in fraternal union, forgetting their separate appellations of Catholic, Protestant, and Greek, laying down their sceptres at the feet of Jesus, and in a solemn public compact acknowledging his sovereignty and vowing obedience to his commands, has affected the managers, as it has the Christian world in general, with emotions of the most indescribable delight. When to a public act, bearing so auspicious an aspect on the interests of religion in the European world, there is added the pleasing intelligence lately received of the emperor of China having opened his extensive territories to the missionaries of the cross, the heart of that Christian must be dead to the sensibilities of true religion, that is not wrapt in emotions of wonder, love, and praise.

The managers have equal pleasure in congratulating their brethren on the wonderful exertions, and prodigious success of the venerated parent Society in England. Their eleventh Report is before the public. It is not possible to bring within a reasonable compass even the known results of their labours, which appear to have no bounds but the habitable globe, much less that immense mass of information embodied in the Report and its appendix. Let one or two leading facts be barely mentioned. The distribution of Bibles and Testaments made by the British and Foreign Bible Society during a single year, terminating with March, 1815, was about two hundred and fifty thousand, and the aggregate from their institution to that time, near one million three hundred thousand. Their expenditures for the year just mentioned, amounted to near one hundred thousand pounds sterling, and the aggregate

sum to about three hundred and fifty thousand pounds. Editions of the Scriptures, either in whole or in part, in fifty-five different languages or dialects, have been either printed by them, or received their patronage and support. The number of auxiliary and branch Societies in the United Kingdom and adjacent islands, amounts to nearly five hundred, besides numerous Bible Associations consisting chiefly of subscribers of one penny or two pence per week, connected with auxiliary Societies. These have, in some instances, produced thrice the amount of the direct subscriptions to the auxiliary within whose district they are comprised, a circumstance which, connected with the declaration of the parent Society of their known beneficial effects upon the morals of the people, furnishes additional encouragement in regard to the imitation we have commenced of these valuable institutions in our own country.

In Russia, Germany, the Netherlands, Prussia, Sweden, Denmark, Switzerland, and other countries on the continent of Europe, in the English settlements in Asia, Africa, and North America, and the West India islands, Bible Institutions and their auxiliaries have greatly increased in number, and individual zeal and activity continue to be more and more excited.

With the stupendous operations of the Christian world in the distribution of the Scriptures, there continues to be combined an anxiety in some measure proportional for sending missionaries into Heathen lands. May we not hope from the present ardent pursuit of these congenial objects, from the divine blessing with which they are seen to be attended, and from the growing spirit of Christian amity and love with which they are conducted, that "the face of the covering cast over the people, and the veil that is spread over the nations," in fulfilment of ancient prophecy, are about to be destroyed, and that the desired period approaches, when all the ends of the earth shall be given to Christ for his possession, and men shall fear him from the rising to the setting sun? Let the unceasing prayers of the pious ascend to a throne of grace for the hastening of this propitious æra, but let them be accompanied by the best evidence of their sincerity, personal holiness, and vigorous and harmonious exertion in well doing.

Christian Munificence.

WE feel no ordinary gratification in mentioning, that the Hon. ELIAS BOUDINOT, Esq. the venerable President of the *American Bible Society*, has presented a donation of TEN THOUSAND DOLLARS to that establishment. It is the largest benefaction which is known to have been made to a Bible Institution, by any individual, in any part of the world, except that of the emperor of Russia to the Bible Society at St. Petersburg. The interest on the sum granted by Dr. Boudinot, will furnish upwards of one thousand Bibles a year for gratuitous distribution.

A Bible Society was formed in Rockland County, State of New-York, on the 4th instant, called the "*Rockland Auxiliary Bible Society*." It is auxiliary to "the American Bible Society." Its principal officers for the present year, are JOSEPH DEDERER, Esq. President, *Clarkstown*; Rev. ANDREW THOMPSON, Secretary, *Orange Town*; JOHN COLE, Esq. Treasurer.

Besides the last mentioned Society, we have heard of the existence of two other Bible Societies, both in Massachusetts; one named "*The Bible Society in the County of Bristol*," instituted June 30, 1814, and the other, "*The Auxiliary Bible Society in Worcester County*," instituted Sept. 7, 1815.

These make the whole number in the United States and their Territories to be—128.

We have received several late Reports of Bible Societies, extracts from which shall appear in course.